

Albayḍāwī's Care of Knowing People's Conventions at The Time of Revelation in Interpreting the Verses of the Holy Quran. (A Comparative Study With The Interpretation Of The Indonesian Interpreter Nawawī Al-Jāwī)

Abdul-Rahim El-Sharif, Anas Al-Khalayleh,

Article Info	Abstract
<p>Article History</p> <p>Received: December 06, 2020</p> <p>Accepted: February 02, 2021</p> <p>Keywords : Nawawī al-Jāwī, Albayḍāwī, entitled "Anwār Al-Tanzīl", entitled "Marah Labīd", customs</p> <p>DOI: 10.5281/zenodo.4495653</p>	<p><i>The Indonesian interpreter Nawawī al-Jāwī was known for his valuable interpretation entitled " Marah Labīd ". The most prominent reasons for the fame of this interpretation that the interpreter followed the correct foundations of the interpretation of Quran. Among the several foundations which Nawawī's interpretation based on are the core traditions of the interpretation of Quran by taking into account the customs and traditions followed by the Arabs who lived during the time of the revelation of Quran. This paper discusses the examples that confirm Nawawī al-Jāwī's adoption of that basis by comparing his interpretation to another prominent interpreter Albayḍāwī in his interpretation entitled "Anwār Al-Tanzīl". This interpretation is selected because it corresponds with Nawawī al-Jāwī in the approach of interpretation in terms. In addition, the two interpreters are both followers of 'Ash'arī doctrine and Al-Shafī'i jurisprudence.</i></p>

Introduction

Praise be to ALLAH, prayer and peace be upon the Messenger of Allah and after..

My interpretation of Al-Bayḍāwī marked "Anwār al-Tanzīl" and Nawawī Al-Jāwī marked "Marah Labīd" have a high scientific position among the masses of interpreters. Each of the two interpretations among the best interpreters who are combining narrations and know-how, specially, in terms of the matters of linguistic researches in terms of morphology, composition, connotation, contemplation and inferring.

Whereas it is necessary for those who are seeking righteous and correctness in contemplating the verses of the Holy Quran and educe and reveal the aims of the words of ALLAH, therefore they should follow the principles of the scholars, know their knowledge and integrity and follow them to be enlightened by their light and build on such knowledge and integrity; among those principles that Al-Bayḍāwī and Nawawī Al-Jāwī adopted their knowledge of the norms of the contemporary Arabs at the time of revelation of the Holy Quran to reach the closest interpretation of the Holy Quran verses, so, this study came to shed light on the efforts of Al-Bayḍāwī and Nawawī Al-Jāwī effort hereof.

First: The importance of research and its objectives:

The importance of this research stems from the position and general satisfaction of both Imams Al-Bayḍāwī and Nawawī Al-Jāwī with their methodologies that are valid to be followed principally and rules, where the most prominent of which; making the contemporary people to interpret the Quranic verses in such method.

The objective of this study is:

1. Clarification of the contemporary knowledge of the revelation of the Holy Quran aim and show the importance of relying on the interpretation.
2. Showing the extent of the care of Al-Bayḍāwī and Nawawī Al-Jāwī in employing their knowledge of the people practice at the time of revelation in the matter of interpretation.

Second: The study problem:

The study seeks to answer the following questions:

- 1- What is intended by relying on the practice of those people at the time of revelation of the Holy Quran and what is the importance of depending on such interpretation?
- 2- What is the extent of the care of the interpreters Al-Bāyḍāwī and Nāwāwī Al-Jāwī in the practice of those people at the time of revelation of the Holy Quran?

Third: The methodology of the study:

The two researchers used describing to definitions and issues relating to the study, then, the inductive methodology to trace the prominent examples that shed light on the employment made by Al-Bāyḍāwī and Nāwāwī Al-Jāwī of their knowledge of the practice of the people at the time revelation of the Quran while interpreting the verses of the Holy Quran, then the comparative methodology of comparison therein between.

The researchers arranged the examples according to the arrangement of the Holy Quran, taking in consideration setting out a plan according to the verse, then, follows that stating the verse and a question which shows the place of the disagreement, then the answer derived from the interpretation of Al-Bāyḍāwī and Nāwāwī Al-Jāwī and other prominent interpretations, also, stating the date which supports the both interpretations.

Fourth: Previous studies:

The researchers did not find a scientific study discusses the comparison between the employment of Al-Bāyḍāwī and Nāwāwī Al-Jāwī to know the Arab people at the time of revelation of the Holy Quran when interpreting the verses of the Holy Quran, the closest relevant study is: "*The Original of inferring the habit of the Arabs in knowing the meanings of Holy Quran and the importance of adhering hereof in order to prevent errors in interpretation*", made by Dr. A. Rahman Al-Sharif, published in Journal of Sharia and Islamic Studies, Kuwait University, issue 94, (28 years), dated 9/2013 G, P 19-74, 2013. Both researchers discussed upon principles and showing the examples of the interpreters' adherence herewith, but, no examples are mentioned by Al-Bāyḍāwī and Nāwāwī Al-Jāwī regarding the inference by the habit of Arabs in interpreting the Holy Quran, so, this study is deferent from previous ones in the matter of specialization in extent of adherence of both Al-Bāyḍāwī and Nāwāwī Al-Jāwī with this principle from their interpretations.

According to the following detail:

Preamble

The Arabic linguistic custom was employed at the time of revelation of the Holy Quran as that was an important principle in interpretation, this principle intended for: consideration of the interpretation the practice of the Arabs at the time of revelation in terms of sayings, practice which was taken to distinguish such practices, customs, thoughts and believes. (Alsharīf, 2013, 27).

This is deferent from the jurisprudential definition of custom. The custom with Muslim Scholars which has a special meaning where *Aldoraīnī* who says "what prevailed on people in terms of saying, practice or quitting (*Aldoraīnī* 1881, 579).

Among what is evidenced by the practice of the Prophet – may ALLAH bless Him – by saying to Hīnd, the wife of AbīSūfīan: "take what is enough for you and your child" [narrated by Al-Būkhārī, 5364), as the Prophet – may ALLAH bless Him – permitted Hīnd, the wife of AbīSūfīan – May ALLAH be pleased with them both – to take what is enough from her husband's money according to the customs of the money spent at that time.

Such practice may change upon the people's customs, traditions, culture, intellectual level, and material level. From this point, we shall talk about such practice in this study, which is the practice of the people at the time of revelation of the Holy Quran, not the practice of the contemporary people in this time and affection in the jurisdictional judgment deference.

The most famous example in the interpretation of the vocabulary (magician) in the words of ALMIGHTY stating the Pharaoh and his assembly when they addressed Prophet Moses - peace be upon him – "and they said, *"thou magician, pray for us to thy Lord, according to the covenant HE has made with thee: for, then we will surely accept guidance"* (Al-Zukhruf- 49). How they named him 'magician' while they were asking him to pray to the Lord to take away the torment?

Tàbàrī replied: "they meant by 'magician' a 'scientist', and magic was with them not an offense, but it was called with this name, since the meaning as they believe you scientist" (Alṭābārī 1985, 651), as if when they were hit by hardship, they said to Prophet Moses –Peace be upon Him- "O' perfect clever scientist, but they said this with reverence and respect for Him; as magic with them is a great science, and praiseworthy recipe". (Albàghāwī' 1992, 7/216).

As Al-Shàtibī said: "Sharia should be understood by those illiterate, the Arabs who receive the Quran in their tongue, if they have in their tongue a custom, therefore, it should continue, and cannot be abandoned in understanding Sharia, but, if there was no custom, therefore, it should not be understood by something they do not know, therefore, it is necessary to be considered in understanding the meanings oration which is intended and required to build on, otherwise, it will be confused. It is most probably this maybe not considered by the Sunna writers, so, the strange words and meanings will make them confused and will not properly understand such issues in a correct manner and will not understand the purposes Arabs, so the matter will not be workable for them, and they may become astray, but ALLAH is the protector herein" (Alshātibī, 1997, 2/131).

By which it will be clear that employing knowledge in the practice of the Arabs at the time of revelation of Quran was a requirement and a basic cannot be dispensed by those interpreters.

The question here: was the care of Al-Bàydāwī and Nàwāwī Al-Jāwī with the practice and traditions of Arabs who were at the time of revelation in the matter of deriving the jurisprudential judgment great? This will be shown in the following examples we have made into three sections: First Section: common examples between Al-Bàydāwī and Nàwāwī Al-Jāwī, Second Section: Examples of each of them and the Third Section: Examples made by Nàwāwī Al-Jāwī only:

First Section:

The Quranic verses where Al-Bàydāwī and Nàwāwī Al-Jāwī agreed on their interpretation according to the Arab practice at the time of revelation of Quran

First example: In Surat Al-Baqarah - 199; ALLAH says: "Then pour from where the people pour forth...

The question: why Quran urges Muslims to pour with people after the stand on Aràfāt Mountain at the time of Haj taking in account that Arab were practicing many of Haj acts which was inherited from Prophet Ibrahim – peace be upon him-

The answer has been stated by Al-Bàydāwī and Nàwāwī Al-Jāwī, each one of them detailed the reason that it is an order from ALLAH as each of them knows the Arab practice at the time of revelation of Quran, but Nàwāwī Al-Jāwī has been preceding Al-Bàydāwī in showing the reason which is two verses stated in Surat Al-Baqarah-197: ", ".....*should remember* that there is to be no foul talk, no any transgression, nor any quarrelling during the Pilgrimage,....."; Nàwāwī Al-Jāwī says that: "Qūraish was not acting like other Arabs, to stand in the sacred place, the difference has been by the order to stand on Arafat mountain as other Arabs" (Nàwāwī Al-Jāwī, 1997, 1/67).

But Al-Bàydāwī says that Arab practice in the interpretation of the verse where these two verses stated after "Then pour forth from where the people pour forth...." [Al Baqara-199], where Al-Bàydāwī stated that the pouring is from Arafat mountain not from Muzdalefah, the address was with Quraish used to stand on Jama', as they see that as an exaltation for them, and others on Arafat mountain, but they were commanded to equate with others (Al-Bàydāwī, 1988, 1/131).

To show the reason behind the Quraish's practice, so Mohammad Mahran says: " Mecca's people were in pre-Islam feel the position of Ka'bah among the Arab people in general, so, they believed that they were distinctive and other should not other Arabs dare to act like them as this was linked to the dignity and sanctity of Ka'bah, as they are the supporters and giving service such serving water and food to the pilgrimage, Quraish abandoned standing on Arafat and pouring herefrom– as this mountain is out of the range of Al-Haram, (Mahrān, 1987,

1/379). This matter remained until the message of Prophet Muhammad – Peace be upon Him- and the revelation of the verse which equalizes all people, abolishes class and racism.

Second example: ALLAH says in Surat Al-Ana'm-140 "Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what ALLAH has provided for them, forging a lie against ALLAH. They have indeed gone astray and are not rightly guided".

The question: As some of Arab tribes were used to kill child girls and bury them while those life, were those tribes kill child males?

The answer: Al-Bàydàwī and Nàwàwī Al-Jàwī agree that this verse was revealed to show the bad practice which was spread within some Arab tribes but with a slight difference, where Al-Bàydàwī "this verse intends those Arabs who used to kill their children fearing captivity and poverty", (Al-Bàydàwī, 1988, 2/182)

So, Al-Bàydàwī made the word (children) and not girls, where he states the verse which says about the 'burying alive newborn females' not the males fearing captivity and poverty – some interpreters such as (*Alsamarqandī*, 1993, *Altha'ālby*, 1993, *Alzamaksharī*, 1997, *IbnīlJawzī*, 1994 and *Alnasafy*, 1977).

But Nàwàwī Al-Jàwī does not justify the reason is killing the females, children due to captivity and poverty by some Arab tribes, where the verse states the word (*sons*) which also includes the males children, so, he indicated that some Arab tribes were used to kill the male newborns fearing poverty, he said: their devils ornamented killing their children, so the devils ordered their newborns female fearing poverty and captivity, and slay their newborns male sacrifices to their Gods, the man in that pre-Islam period use to swear by ALLAH if he got a number of males, he will slay one of them, as A. Muttaleb swore to slay Abdullah [the father of Prophet Muhammad – Peace be upon Him]" (Nàwàwī Al-Jàwī, 1997, 1/349).

Nàwàwī Al-Jàwī agrees with other interpreters such as Alkiālhīrasi, Alqūrtubī, Ibnkathīr, Naisāpūrī in the matter of adding males fearing poverty, actually the verse states also males and females, so what Nàwàwī Al-Jàwī is citing is most correct as well as other interpreters, ALLAH knows.

JàwādAlī indicates that some Arab tribes used to bury alive their newborn males fearing poverty and for other reasons such as votive offering and sacrifices to their gods, also he says: "I do not exclude what people of news who cited the existence of a religious motive led those pre-Islam tribes to bury their newborns, as this is from the remnants of religious rituals that were in the old days, that they used to present human scarifications to their gods for the good safety of the society and to satisfy their gods was a well-known religious ritual. So, infanticide or killing are from the remnants of those rituals; and what is strange in such infanticide was by burying, while giving victims were by slaughtering or by stabbing and alike, so that blood of the victim flows. The blood was the goal from every victim, since the blood is the important part designated to their gods. In general, burying is also a type of killing, while slaying male children to be offered to their gods, this was a known worshipping among other nations to satisfy their gods to respond to their requirements. ('Alī, 1993, 9/98).

TàwfiqBrū added another reason for such slaughtering, that some of them born deformed, so he said: "however, burying was not comprehensive, but was among those who are suffering poverty and socially inferior, especially, years of drought and famine and in arid deserts, also, he says that some of such cases and in some of subdivisions of tribes such Tamim and Asad tribes, such newborns born deformed, the father was poor or got many children. (*Berro*, 2001, 270)

Third example: ALLAH says in Surat Al-Taubah-36: "*Surely, the postponement of a Sacred Month is an addition to disbelief. Those disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of the months which ALLAH has made sacred, and thus may make lawful what ALLAH has forbidden. The evil of their deeds is made to seem fair to them, and ALLAH guides not the disbelieving people*".(36).

The question: Why this rule of judging disbelieving merely for changing the names of the months?

The Answer: Al-Bàydàwī and Nàwàwī Al-Jàwī agree that Quraysh tribe used this to deception and slander against ALMIGHTY and oblige Arabs to act accordingly and whoever goes against will be as if breaching a divine order. Al-Bàydàwī says: "in case a forbidden month comes while they are in war, they used to allow this month and replace it with another month, even they refused the specialty of the months and considered them a mere number (Al-Bàydàwī, 1988, 3/80), which means; we determine any other four months.

Where Nāwawī Al-Jāwī added to reasons of invasions another reason, it hunting, he said: "Arabs were glorifying the four months; that it was a fixed law from the time of Ibrahim and Ismail, peace be upon them, as all their living was depending on hunting, raiding and wars, so, it was difficult for them to keep the three forbidden month which have to do nothing in the matter of death . They were postponing the prohibition to month Safar, therefore, they used to forbid and allow month Muharram" (Nāwawī Al-Jāwī, 1997, 1/448).

Jawad Ali talks about this habit by saying: "the postponement was known by delaying some of the forbidden months to another one ... so, postponement is to delay Muharram to Safar, making Muharram allowed and fighting is permitted, since they were hating to have successive three forbidden months, and therefore, cannot invade, also, they used to leave Hajj in its time, and impose it in another improper month, and allowed others to do so until they became astray to follow such permit; since they make the forbidden month allowed if required to launch an invasion, they used to say: month instead of a month, but if they do not seek war they do not do that. They used to perform Hajj in many years – rather most years Hajj was not in Dhu-Al-Hijjah, therefore, they used to manipulate with the months and took them out of their true nature. Thus, they went against what had been consented in the matter of forbidden months and the permitted months, including making the forbidden months permitted". ('Alī, 1993, 16/123)

That was the interpretation of the verse according the Arabic practice which is spread-out in the interpretation books, refer as example to (Alṭabarī, 1985, Al'alūsi, 1985, Albaghawī, 1992).

Second section:

The Quranic verses that Al-Bāyḍāwī interpreted only according to Arab custom and practice at the time of Quran revelation:

First example: ALMIGHTY ALLAH says in Al-Baqarah-22: "*and the heaven a roof*"

The question: Whereas the earth is a ball, therefore, the heaven surrounding the earth is flat as the roof of a building, but should be as dome, so, why ALLAH describes it 'a building'?

Al-Bāyḍāwī answered: the meaning of "*and the heaven a roof*" that it is a dome build above you, it is name of gender, and plural or singular will be the same, such as Dinar and Dirham. Also; Arab says, so and so married his woman, since they used to "establish a new tent when they marry" (Albayḍāwī, 1998, 1/55).

Alzamakhsharī preceded Albayḍāwī in clarifying that, he said: "the building is a verbal noun given to the construction, a dome, a net, or a side-way and the Arab buildings: their nets, and to marry a wife; so when they marry they used to build a new tent". (Alzamakhsharī, 1993, 1/55), thus, ALMIGHTY built the heaven over the earth as a dome –according to interpretation of Ibīn 'Aṭīyāh– (Ibīn 'Aṭīyāh, 1993, 1/203) and Al-Naisāpūrī cited that the Arab names the dome made of a hide: "a building" (Naisāpūrī, 1996, 1/178).

JāwādAlī clarified what Al-Naisāpūrī and said: "special dome were built for masters, nobles and rich people, such are made of hides (leather). Head of the tribes they build dome of hides, as Al-Hirah kings used to do for the masters of the tribes who visit them.

Such domes were indications of veneration, glorifying, privilege and prestige among the kings. Therefore those who built domes were treated with special treatment. Also, it was "build dome". The tent is a small round dome from the tent; it is from the houses of Arabs. Red domes made of hides, were the owners of wealth and known accommodated. The hide dome is the place of the king, used to for gathering for eating. ('alī, 1993, 9/7).

But Nāwawī Al-Jāwī looked into the similarity between the heaven and the dome, in terms of height and strength, he said: "*and the heaven a roof*", i.e a raised ceiling, and expressed about this by a strong building". (Nawawī al-Jāwī, 1997, 1/13), this similarity mentioned by a number of interpreters such as, Albaghawī, 1992; Alqurtubī, 1994; Ibnkathīr, 1999).

Second example: ALLAH says in Al-Baqarah-178 "*O ye who believe! Equitable retaliation in the matter of the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female.....*".

The question: it is known that the free man if he kills another free man, equitable retaliation will be imposed, why Quran clarifies while it is clear?

Albayḍāwī answers, that: pre-Islam, two Arabs quarters (tribes) were in war, one of them was stronger, so, they swore by saying: we will kill a free-man from you instead of a slave and a female you killed. When Islam revealed, they came to Prophet Muhammad –peace be upon him-, the verse revealed and ordered to give-up this practice and follow ALLAH's order (Albayḍāwī, 1, 1988/122).

This direction by the verse according to the Arab custom as a number of interpreters said. Hawāri, mentioned in his interpretation, the saying of Al-Hāsan Al Bāsri: the pre-Islam people own glory and immunity, the practice was if a woman was killed, the killer should be killed by a woman from the tribe where a woman was killed, but, they said, we should kill a man instead of the killed woman, and for the slaves, the same rule was applied, they said: we had to kill a free-man instead of the killed slave, so the verse was revealed. Refer to the interpretations of (Alshāfi'ī 1988, Alfarrā', 1980, Al-ṭabarī, 1985, Almatūrīdī, 1993)

O'mār Al-Azhārī, in his book –Al-Nafha Al Muloukiah in the life of Arab nation in pre-Islam- states in the pre-Islam, in terms of retribution was; their rulings were not one, sometimes they impose retribution of killing, sometime they take blood-money, and sometimes the transgress the arbitration, that the killed person was a noble one, they used to kill a number of people, or they take hundredfold of a vile. When the Prophet –peace be upon- was given the message, ALMIGHTY imposed the duty of justice, and equaled among the people in the matter retribution, ALLAH says in Al-Baqarah-178 "*O ye who believe! Equitable retaliation in the mater of the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female.....*". they used to kill the prisoners of war, unless this prisoner eats and drinks from the food and drink of the one who captured him, then he will be saved from death, also, if this prisoner was set-free they used to shave his forelock, as for the noble prisoner, they used to take two hundred camels as a ransom to set him free. (Al'azhari, 1921, 181).

Nàwàwī Al-Jàwī interpretation for the verse made the a total interpretation without linking it to Arabs' practice, he says: "imposed on you similar description and actually, i.e: due to the killing when the sponsor claims retribution; "afree man instead of a free man" i.e. to be killed instead of a free man". (Nàwàwī Al-Jàwī, 1997, 1/58).

Third example: ALLAH says in Al-Shura-27 "and if ALLAH should enlarge the provision for HIS servants, they would rebel in the earth..." (Nàwàwī Al-Jàwī interpretation for the verse made the a total interpretation without linking it to Arabs' practice, he says: "imposed on you similar description and factual, i.e: due to the killing when the sponsor claims retribution; "a free man instead of a free man" i.e. to be killed instead of a free man". (Nàwàwī Al-Jàwī, 1997, 1/58).

The question: How should the rich person encroach and the one who is supposed to rob and loot is the poor person?

The answer: The verse speaks that if an Arab pre-Islam when he was satiated and secured his provisions for him and his family, he will turn to fight who deserves that, Albayḍāwī: "if they fertile, they fight, but if they suffer dearth they return". (Albayḍāwī, 1988, 5/81); this interpretation is according to Arabs practice as a number of interpreters sate this as Alqurtubī and Naisāpūrī (Alqurtubī, 1994, Naisāpūrī, 1996).

JāwādAlī said that some Arab tribe pre-Islam exploited the time of prosperity to prepare to launch raids far from their residence that for pride and show-off, if invasion far distances that was showing that their invaders were cavaliers, (Alī, 1993, 10/188).

We should not forget the retaliation practice; the tribe may not take revenge from another tribe at the time of drought and poverty, so, it waits for a suitable time to launch invasion, at time of prosperity they can graze their animals and so the product increases; therefore, they are able to buy horses and weapons and ability to train the soldiers and increase their numbers.

Somebody may say that will consume the time of the tribe at the time of preparing for war and not to surprise its enemy. JāwādAlī answers: "from the Arab practice in wars, they used to warn the intended party, as they say the attended party we are warning you that we will attack you. The feel proud of that; since they see that warning is a sign of strength, courage and a sign of indifference to the enemy, and to surprise the enemy is a sign cowardice

and weakness. They may warn their enemy and meet him in a certain time and a specific place to fight; if the deadline comes they used to meet in the place consented and fought there. (Jāwād, 1993, 10/106).

But Al-Jāwī considered the subject of the verse from another angle, he said: "if ALLAH, gave livelihood to everybody equally, then people will not serve each other, if so, this destructs the world and interests would be suspended, the same as Al-Jāwī said other interpreters say, and made it a cosmic order, (Alṭabarī, 1985, Almatūrīdī, 1993, Alsamarqandī, 1993, and Ibnkathīr, 1999).

The two researchers believe that all meanings are required, the context and general principles are not declined by Islam.

The Third Section:

The Quranic verses that only interpreted by JāwādAlī, according to Arab practice at the time of Quran revelation.

First example: ALMIGHTY ALLAH says in Al-Baqarah-23: *"And if you are in doubt as to what WE have sent down to OUR servant, the produce a Chapter like it, and call upon your helpers beside ALLAH, if you are truthful"*.

The question: who are those helpers the verse call upon to witness that Arabs are unable to produce what Prophet Muhammad –peace be upon Him- says?

The answer: Nawawī al-Jāwī said: "among Arabs there were famous seniors arbitrating among those who were disputing about the purity of the language, and judge who were the best amongst the competitors, (Nawawī al-Jāwī, 1997, 1/13).

This is the opinion of Mujahed as (Alṭabarī, 1985, 1/374) says in his interpretation. Refer to: (Alzamakhsharī, 1993, IbnIjawzī, 1994, Alqurtubī, 1994).

But, Albayḍāwī considered the subject from another point, he says: " an order to take the assist of all can support them, (Albayḍāwī, 1988, 1/57); this includes their gods, as IbinAbbass –ALLAH bless thim- as it is stated in many interpretations such as (Almāwārdy, 1993, Alfarrā', 1980, Almatūrīdī. 1993, Alnasafy, 1977).

Ibn'atīyāh clarified that the dispute in the two opinions is in the meaning "call upon your helpers", is it calling 'for help and assistance' – as Albayḍāwī says, or it is calling witnesses from third party – as Nāwawī al-Jāwī says-, so, he considered the first opinion (Ibn'atīyāh, 1993, 1/107).

Al-Rāzī inquired about the possibility to link between the two opinions which are supported by Albayḍāwī and Nāwawī al-Jāwī, Al-Rāzī says: " the seventh issue: is the two of helpers have two aspects, the first aspect where they claimed that there are gods therein, they are the idols, as if it is said to them; the matter is like as you are saying it deserve to be since such gods do not help or harm, you have pushed to dispute with Muhammad – peace be upon Him-and caused privation to Him and His family, therefore, should not such gods be worshipped or be asked any help, so, you should know that you are liars in your allegation that such gods are really gods, therefore, this is an argumenta of two-ways: to revoke they are false gods, the second: to revoke what they deny the miracle of Quran. What is meant by the witnesses (helper), those who are seniors denying the message of Muhammad –peace be upon him-, the meaning is: call upon your senior deniers and your superiors to help you in opposing this message, then, to judge for your favor and/or against you. If it is said: is it possible to carry the term together of such issue which it is of a two-way or on the estimation of impossibility and which is first? We say: the first one is impossible, since the witnesses (helpers, plural of witness in this contemporary time) or who witnesses; it can be interpreted as metaphor in the matter of the helper and the supporter, knowing that their idols and seniors are common, as they believe, that the idols support and help them and if we interpret the term to be a common understanding, then all issues will be in this term.

As for the second, we say: the first one is carried on the seniors, since the term of witnesses (helpers) should not be given seemingly on witnesses and sees, it maybe by seeing and give a testimony and this is not for their superiors, but if we carry it on the idols this will be metaphor –for giving this term to the idols- or it is said: call your alleged witnesses. Hidden pronoun is other than the original, but, if we carry it on the first way, the term is right; as if it is said: call upon each other on this denial. Who are agreeing on this way are calling upon each other to consent on this matter, therefore, consenting the a constructing-state is correct "your helpers

(witnesses)", since the heads of Arab witness and arbitrate between who are in dispute in issue of eloquence, this person is higher degree than the other one, if this is evidenced, it will be apparently carried, actually, on the speech than to carry it on the metaphor, (Alrāzi, 1994, 2/3550).

As a famous practice, Arabs pre-Islam used to hold literary meeting such as Okaz, Majannat and ThiMajaz, those markets were the place of the poets to meet and display their poetry and the orators their proses, then they used to compete among themselves. Committees were held for arbitration among the poets and orators and the poem or oration that its owner won; people used to be memorized and transmitted by people and praise their authors, JāwādAlī states that Okaz Market was the place of arbitration in important matters for the pre-Islam people, even the poet were arbitrating therein, the poet exposed its poetry for arbitration and the other one did the same, then the used to listen to the arbitration. He states that arbitration was for Tamim tribe, (Jāwād'Alī, 1993, 1/325).

Second example: Al-An'am – 212, *"And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for the which they have earned"*

Nawawī al-Jāwī said: " that is, leave the declaration of adultery and making it secret, where the people pre-Islam believed to be released from such secret, (Nawawī al-Jāwī, 1997, 1/344).

Alsamarqandī preceded him: "secret adultery and openly where the people pre-Islam, were forbidding adultery openly, and did not object if it is made secretly, so, ALMIGHTY ALLAH says: adultery is forbidden secretly and openly, (Alsamarqandī, 1993), refer to (Almāwārdy,1993Albaghawy,1992, Ibn'atīyāh, 1993).

In the matter of the sexual relation between man and women in the time of revelation of Quran, JāwādAlī says: "man and women had relation without marriage contract, man used to be a paramour for the woman, i.e, her friend-boy, and the woman acted same. So, those women were paramours name "women with boy-friends - paramours to each other" this paramour is mentioned in the Quranic verse, Al-Nisa' -25- "... so marry them with the leave of their masers and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours..." –which means; adultery friendship– and said that was little, since adulteresses were and those taking friend-boys locked themselves for that friend to commit such lechery secretly without declaring that. It has been reported that the women who were taking one boy-friend, the pre-Islam people used to forbid what appears from adultery and permitting hidden relation, they said: as for what appears is meanness, where the hidden relation they considers it allowed and nothing wrong with that. He may stay without marriage practicing the adultery actions and affection. Their viewpoint was different of their view of adultery as they consider, so, they did not consider it shameful fornication, ('Alī, 1993 9/141).

While Albaydāwy has another opinion which is not linked with the Arab practice and expressed about it indirectly: "adultery made secretly or openly, it is said to be adultery in brothels or taking boys-friends", (Albaydāwy, 1988, 2/180). Also, *Almaturīdī*, *Alzamakhsharī* and *IbnIjawzī* said the same, (*Almaturīdī*, 1993, *Alzamakhsharī*, 1993 and *IbnIjawzī*, 1994).

Third example: In SuratYunus – 94, ALLAH Says: *"And if thou art in doubt concerning that which WE have sent down to thee, ask those who have been reading the Book before thee; indeed the truth has come to thee from the LORD, be not, therefore, of those who doubt"*.

The question: is it possible that our Prophet Muhammad –peace be upon Him- has doubt, to be obliged to ask the people of the Book?

The answer: Nawawī al-Jāwī answered this question in showing the aim is something else than who has doubt, as this is usual: so, "if the ruler has a commander- under this commander's flag a gathering- if he orders for a special matter, he orders the nation through his commander as this will get more influence on them", (Nawawī al-Jāwī, 1997, 1/496).

IbnAqīlah Al-Makkī made this as a hint and said: "Addressing in this verse is to the Prophet –peace be upon him- but His nations is intended, as this is metonymy, which this is addressing style known by Arabs to induce the opponent" (Al-Makkī, 2012, 5/463).

The same said Albaghawy: "this command is for the Prophet –peace be upon Him-, and the aim is the nation, as Arab practice, they used to address a man and they mean another one... one is address his slave: if you are my

slave, then, obey me, or addresses his son: do so and so if you are my son, this cannot be so in doubt". (Albaghawy, 1992, 2/433).

Al-Rāzi detailed this by saying: "the command was to the Prophet –peace be upon Him- apparently, and what is aim is something else, as ALMIGHTY says Surat Al-Ahzab -1-: "*O thou Prophet, seek protection in ALLAH, and not the wishes of disbelievers and the hypocrites. Verily, ALLAH is All-Knowing, Wise*", and Surat Al-Zumar -65-: "*And verily it has been revealed to thee as unto those before thee: If thou attribute partners to ALLAH, thy work shall surely go vain and thou shalt certainly be of the losers*", and Surat Al-Ma'idah -116-: "*And when ALLAH will say, 'O' Jesus, son of Mary, didst thou say to men, 'Take me and mother for two gods beside ALLAH'..?*"

First: The verse reveal by ALLAH, in the of the Surat Yunus -104- "Say, 'O ye men, if you are in doubt as to my religion, the know that worship not those whom you worship beside ALLAH," he showed that the mentioned in the beginning of the verse is as a symbol, and those mentioned in the verse are as declaration.

Second: the Prophet –peace be upon Him- if He has doubt of His prophesy, then others would have doubted his prophet-hood first, and this will necessitates the fall of the Shari'a altogether.

Third: if it is estimated that He has suspicion of his own prophet-hood, so, how cant that doubt be removed by telling the people of the Book about His prophesy even though they are among the most infidels?

So, the truth is proven that the speech, even it appears to be for the Messenger –peace be upon Him-, but, the intended party is to the nation, "O' ALLAH, I do not doubt and not asking an evidence from the people of the Book, but it is enough for me evidences YOU have revealed to me", where ALLAH says in Surat Saba' -40-: "... then HE will say to the angels: "....*Was it you that they Worshipped....?*". Also, in Surat Al-Ma'idah -116- "And when ALLAH will say, O' Jesus, son of Mary, didst thou say to men, "Take me and my Mother for two gods beside ALLAH?"". The intended aim is that Jesus –peace be upon Him- is innocent from that saying, and it is stated so herein", (Alrāzi, 1994, 17/229).

Albayḍāwī, has not satisfied with several aspect of the interpretation of the verse, and said: "the aim here is to achieve that cited in the preceded Books, and the Holy Quran certifies that what is mentioned in those Books, or what is cited therein that those people have well-established knowledge in what is revealed to our Prophet –peace be upon him- "I do not doubt or ask". Also, it is said: the speech is to the Prophet –peace be upon him- while the intention is the Prophet's nation, or all those hear this, i.e.: you listener if you have doubt of what Prophet Muhammad says, it contains a stirring-up to all those who have some suspicion in the religion should hurry to solve this position by referring to the scholars", (Albayḍāwī, 1988, 3/124).

Conclusion

After this tour within the interpretation of Albayḍāwī and Nawawī al-Jāwī, it will be shown that they are well-learned about the practices prevailing in the Arabian Peninsula at the time of the revelation of the Holy Quran, thus, it becomes clear how much knowledge and culture that Nawawī al-Jāwī –May ALMIGHTY have mercy upon him-, definitely, this gives more confidence in the authenticity and correctness of the interpretations of the Holy Quran, hence, the soul shall be comfortable to take such inference in terms of the issues of doctrine, jurisprudence and linguistic.

All praise is to ALLAH, the LORD of the universes.

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Author Information

Prof. Abdul-Rahim El-Sharif,

Professor of the Interpretation of the Holy Quran,
Zarqa University, Jordan.

Dr. Anas Al-Khalayleh,

Associate Professor of Islamic Jurisprudence, Zarqa
University, Jordan
